

Islaam Khaalis Kya Hai?

Muallif: Muhammad Ismail Zartagar رحمۃ اللہ علیہ

Transliterator: Rehan Syed Barey
(for more details, please check the last page)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Pesh Lafz

نحمدہ و نصلی علی رسولہ الکریم..... اما بعد

Qabl iske ke ye risaala “Islam Khaalis Kya Hai” kai baar shaaya hokar manzar e aam par aachuka hai. Aur awaam un naas bhi iske mutale se istefaada kar chuke hain. Ab ye apni nai kitaabat o nae sarwarq (title) se araasta hokar phir manzar e aam par aaraha hai. Isliye risaala ka maqsad itnaa hai ke awaam maujooda maslaki jhagdo’n ki ibtedaa ko samjhe’n aur saheeh deen e khaalis ki taraf rujoo kare’n.

Is risaale ki tableegh aur nashar o ashaa-at mein jin mukhaiyyar hazraat ka maali taaoon raha hai, Allah Ta’ala unko is kaar e khair ka ajar e azeem ataa kare. Ameen

Muhammad Ismail Zartagar Rahimahullah

Hamd

Sab taareefe’n Allah ko sazawaar hain, jo Rabbul A’alameen hai, kul kaaenaat o zameen o asmaan ka haqeeqi Maalik hai, wohi kul kaaenaat par mutasarrif o muheet hai. Wo akela aur Wahdahu Laa Shareek hai. Paak o be-aib hai, wo Samee o Aleem aur Baser hai. Sabka Paalanhaar hai. Wo din raat, chaad sooraj aur sitaaro’n ka Maalik hai. Samandar aur uske andar ki kul makhluqaat par qadir hai. Ham sab iske dar ke mohtaaj, faqeer o Ghulam hain. Ham iski taareef karne se qaasir hain, jis qadar taareef ki jaae, kam hai. Allah Ta’ala ka badaa fazal o karam hai ke usne ham mein aakhri paeghambar Rahmatullil A’alameen Hazrat Muhammad ﷺ ko mab-oos farmaya aur hamko khair e ummat ke laqab se nawaaza. Is nemat e uzma ka jis qadar shukar adaa kare’n kam hai.

Lamha e Fikr

Aaj kal ke baaz musalman Quran o Hadees par amal karne waalo'n ko naya firqa o naya mazhab ke naam se yaad karte hain aur phir isse mutajaawaz hokar chaaro'n imamo'n mein se kisi ek imam ki taqleed naa karne waalo'n ko ghair muqallid o kharij az islam ke laqab se nawazte hain aur na maloom kya kya khitabaat chaspaa'n karte hain. Aakhir is Quran o Hadees par amal karne ki buniyad kabse hain?

Awaam un Naas ki agahi ke liye ye risaala mustanad sanwaari¹ pesh kiya jaa raha hai aur is risaala ka maqsad sirf har noaiyat ki ibtedaai sinn ko batlaana hai ke Quran o Hadees par amal kabse hai aur taqleed e shakhsi aur nisbat e aimma arba'a kabse aur ye kis tarha islam mein dakhil kiye gae hain? Nez tadween e Hadees o tadween e fiqa kabse hui hai? Iske alaawa aqwaal e aimma ko pesh karke tafseel ke saath likha gaya hai taa-ke taqaabul kiya jaae ke qadeem aur jadeed kya hai? Aksar ulama e salaf ne firqo'n ki nisbat badi badi zakheem kitabe'n tasneef karke pesh ki hain, lekin hame'n in tafsilaat mein jaana nahi hai.

Biradaraan e millat! Meri aapse sirf yehi guzarish hai ke ikhlaas ki buniyad par asbiyyat² ko hataa kar islaahi nukhta nazar se insan ke pesh e nazar ghaur o fikr aur qadeem o jadeed ka jaeza le'n.

Hamare Nabi e Mohtaram Tajdaar e Madeena Hazrat Muhammad ﷺ ka daur e nabuwwat Makki o Madani 23 saal aur daur e Khulafa e Rashedeen ؓ 30 saal aur daur e Sahaba Ikraam ؓ taqreeban 60 saal. Is tarha jumla taqreeban 1hijri taa 110hijri tak raha. Wo sabke sab musalman Wahee e Ilaahi Quran o Sunnat e Rasool o Irshadaat Hazrat Muhammad ﷺ ki itteba karte the. Yaane Quran o Hadees par inka amal tha. Ye pehli sadee ki musalman islam ke parwaane o shidaai lakho'n ki tadaad mein the. Unki nisbat ek sawal khud ba khud paeda hota hai ke wo musalman kis Imam ke muqallid the? Aur kis Imam ki nisbat se pukaare jaate the? Kya wo musalman Hanafi, Maaliki, Shafai, Hambali the?

Doosra sawal ye paeda hota hai ke kya in Aimma ke ilaaheda ilaaheda mazaahib us waqt raaej the? Teesra sawal ye hota hai ke pehli sadee ke musalman Ummat e Rasool ﷺ Khulafa e Rashedeen ؓ o Sahaba Ikram ؓ jo Quran o Hadees par amal karte the, to baqaul aaj kal ke baaz musalman ye ilzaam in par bhi aad ho sakta hai?

In har-sa sawalaat ka jawab لازم و کلیتا و تسلیما nafee mein hoga. Kyou'nke pehli sadee mein Aimma Arba'a ka naam o nishan hi naa tha aur naa unki wilaadat hi hui thi. Aisee soorat mein ye baat musallama hogai ke taqleed e shakhsi o nisbat e aimma aur mazaahib e aimma ka pehli sadee mein wujood naa tha, iski tasdeeq dopaher ke sooraj ki tarha Aimma Arba'a ki sinn e wilaadat se hoti hai. Chunache Hazrat Imam Abu Hanifa ؓ 80hijri mein paeda hue aur Hazrat Imam Maalik ؓ 93hijri mein paeda hue aur deegar Aimma Hazrat Imam Shafai ؓ o Hazrat Imam Ahmad bin Hambal ؓ doosri sadee mein paeda hue hain. Pas aisey be buniyad ilzaam lagaane waalo'n ko tauba karni chaahiye is tarha ki gustakhi se baaz ajaana chaahiye. Na maloom is qism ke log qiyaamat ke din kya jawab de'nge. Jabke duniya mein inka koi jawab nahi.

Is tafseel se saaf zaahir hai ke

Islam naam hai	Quran o Hadees par amal karne ka
Islam mehdood hai	Quran o Hadees ke daaera mein
Islam mukammal deen hai	Iski tasdeeq wahee e ilaahi Quran se hoti hai.

Allah Ta'ala ne hamare Nabi e Mohtaram Muhammad ﷺ ke hajjatul wida'a ke mauqe par ye aayat e kareema:

¹ With Date

² Tarafdaari, Rishteydaari, Qaraabat

Aaj Maine Tumhara Deen Kaamil Kar Diya Aur Tum Par Apni Nemat Poori Kardi Hai Aur Maine Islam Ko Tumhara Deen Pasand Kiya Hai.³

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا.

Naazil farmaa kar islam ke mukammal hone ki mohar lagaadi. Uska koi musalman inkaar nahi kar sakta. Lehaza is ayat e kareema ki maujoodgi mein kisi musalman ummati ko hargiz ye haq nahi ho sakta ke islam mein koi nai cheez dakhil kare yaa koi cheez khaarj kare yaa kisi cheez ki kamee samajh kar izaafa kare. Agar koi ummati islam mein is qism ki dakhal andaazi karega to wo nauzubillah is ayat e kareema ka munkir hoga aur aisey logo'n ka qiyaamat mein kya hashar hoga? Ghaur kare'n.

Allah Ta'ala ne Quran e Kareem mein baar baar taakeed ke saath kai jagah farmaya:

Ataa-at Karo Allah Ki Aur Ataa-at Karo Rasool Ki⁴

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ.

Aur irshad e Nabawi ﷺ hai ke Musa عليه السلام ki ummat mein 72 firqe the, mere baad meri ummat mein 73 firqe ho'nge. Jin mein se 72 firqe dozakhi ho'nge aur ek jannati hoga. Sahaba Ikram رضي الله عنهم ne daryaaft kiya: Yaa Rasool Allah ﷺ wo kaunsa firqa hoga? Aap ﷺ ne farmaya: ما انا عليه و اصحابي jis raah par main hu'n aur mere Sahaba رضي الله عنهم. Pas jabke hamare Nabi e Mohtaram Hazrat Muhammad ﷺ ne Jannat ke raaste ki pehchaan saaf taur par batlaadi hai to phir hamko doosre raaste ki zaroorat baaqi naa rahi. Iske bawajood agar koi shakhs kisi ummati ke taur tareeqe ko tarjeeh deta hai aur is par amal karta hai to wo kis muqam ko haasil karta hai, khud apni aqal e saleem faisla karle.

Mere azeez dosto! Isse saaf maloom hua ke islam khaalis Quran o Hadees hai. Is par amal karne waala falah darain ka mustahiq hai. Ye ibteda e islam se hai, koi naya mazhab nahi hai. Aur naa naya firqa, balke ek jamat hai jo Quran o Hadees par amal karti hai.

Ab tadween e hadees ki nisbat arz karna hai ke hadees ki tadween mubaarak ahed e Nabuwwat ﷺ mein hui hai. Hadees ka zakheem majmua ahed e nabuwwat ﷺ mein maujood tha. Iske baad ek doosre se Khulafa e Rashedeen رضي الله عنهم aur Sahaba Ikram رضي الله عنهم ke paas muntaqil hota raha kisi ne likh liya to kisi ne zabani yaad kar liya.

Agar ye naa hota to Quran e Azeem ush Shaan aur Hadees e Rasool Allah par amal karna naa mumkin tha.

Lehaza pehli sadee mein hadees ka majmua paaya jaana musallama hai. Iske baad doosri sadee mein Aimma Arba'a o mohaddiseen ne mazeed hadeeso'n ko jamaa karke kutub e hadees likhi hain. Ye amr to musallama hai saare aalam ke ulama e ikram khaas o aam iski tasdeeq karte hain aur isse muttafiq hain.

Doosri aur teesri sadee ka daur aimma o mohaddiseen ka raha, us waqt agar koi mas-ala darpesh aata to log aimma se maraajeat⁵ karte wo Quran o Hadees se yaa apni raae o qiyaas pesh karte hue khof e khuda aur taqwa ki binaa par saar irshad bhi farmate the ke agar ye Quran o Hadees ke khilaf ho to isey chod do. Is lehaz se goya sab ke sab aimma aur is daur ke musalman Quran o Hadees par hi amal karte the.

Aimma aur is daur ke musalman Quran o Hadees par hi amal karte the. Tamaam aimma ne acchi aur sacchi baate'n kahi hain. Unke aqwaal qaabil e ehteraam hain, jo aagey risaale mein pesh hain. Wo aimma aabid o muttafiq, parhezgaar o muwahhid, muttabe sunnat, Quran o Hadees ke paaband salaf e saleheen ka namoonna tha. Kisi ne bhi apni taqleed o nisbat, firqa bandi ke liye nahi farmaya aur naa hi koi apni taraf se ilaaheda ilaaheda mazhab murattab karke raaej kiya. Lehaaza unke aqwaal ke mutaabiq

Agar Ho Muqaali To Amal Karke Bataao

³ Surah Maeda: 03

⁴ Surah Taghabun: 12

⁵ Rujoo karte, (T: Unki taraf mas-ale ka hal talash karne ke liye aatey)

Bante Ho Wafadaar To Wafaa Karke Bataao

Allah Ta'ala aimma ki qabro'n ko noor se bhar de aur unhe'n apni rahmat se nawaaze. Ameen.

Mere azeez bhaiyo'n! Pehli sadee to kya teesri sadee mein bhi taqleed e shakhsi o nisbat e aimma ke naam ka firqa Hanafi, Maaliki, Shafai, Hambali ka wujood naa tha. Hosh o hawas se kaho ke naya kya hai? aur puraana kya hai?

Chauthi sadee se taqleed e shakhsi ki ibteda hui, magar nisbat aimma naam ke firqo'n ka wujood amal mein naa yaa. Is muqam par bhi ye baat tasleem karna hogi ke chauthi sadee mein bhi is nisbat e aimma ka naam manzar e aam par naa tha.

Sinn-waari ka lehaz karte hue ab kutub e fiqa ki ibteda ko pesh kiya jaa raha hai iske baad taqleed e shakhsi ki nisbat mazeed aagey tafseel pesh ki jaaegi.

Fiqa ki pehli kitab Qudoori 428 hijri mein likhi gai hai, iske baad aur kutub e fiqa likhi gae'n, is tarha kutub e fiqa ki tadween paachwee'n sadee se hui. Taqaabul kare'n ke tadween e hadees ki buniyad ibtedaa e islam se hi hai aur isalm ki buniyad Quran o Hadees hai. Lehaza Quran o Hadees par amal qadeem se hona azhar min ash shams hai. Taqleed ki nisbat mazeed tafseel ye hai ke chauthi sadee ya chatthi (6th) sadee tak taqleed ka silsila jaari raha. Jab iski raftaar roz-ba-roz badhti gai to us waqt ke salateen ka mailaan bhi taqleed ki jaanib hota gaya. Yaha'n tak ke 665 hijri mein salateen ki jabit se aksar muqamaat par firqabandi ke saath nisbat e aimma o mazaahib e hanafi, maaliki, shafai, hambali ke 4 qaazi muqarrar hue.

Lehaza saatwee'n sadee se in naamo'n ki nisbat manzar e aam par aai aur taqleed e shakhsi ka aghaaz hua. In nae firqo'n aur mazhabo'n ko is tarha satwee'n sadee mein dakhil e islam kiya gaya. Ghaur karne ki ek khaas baat ye hai ke saatwee'n sadee mein ek khaalis islam ke 4 hisse karke kutub e fiqa ko mazhab e aimma tarteeb de kar ek ek hissa mazhab ka muqallideen e aimma ne ikhteyar kar liya. Is par turrah ye ke isko qadeem, aur ibteda e islam se saatwee'n sadee tak ke Quran o Hadees par amal karne waalo'n ko jadeed kehney ki juraa-at karne lage ye kis qadar naa-insaafi ki baat hai.

Khoob yaad rakho aur yaqeen karo ke aakhirat ki pehli manzil qabar hai, jisey aakhirat ke imtehan ka pehla parcha kehna bejaa naa hoga. Allah Ta'ala ki taraf se 3 sawalaat kiye jaae'nge, jin mein hargiz naa poocha jaaega ke tera mazhab kis imam ka hai? aur ter imam kaun hai? balke 3 sawalaat wohi ho'nge jo hamare Nabi e Mohtaram Allah ke Rasool Hazrat Muhammad ﷺ ne batlaae hain ke:

Tera Rabb Kaun Hai?	من ربك؟
Tera Deen Kya Hai?	ماديناك؟
Tera Nabi Kaun Hai?	ما هذا الرجل الذي كان فيكم؟

Unke jawabaat you'n dene ho'nge aur ye jawabaat bhi Allah ke Rasool ne waazeh farmadiye hain:

Mera Rabb Allah Hai	ربي الله
Mera Deen Islam Hai	ديني الاسلام
Mere Nabi Allah Ke Bande o Rasool Hazrat Muhammad Mustafa ﷺ hain	

Is tarha qabar ke sawalaat ke jawabaat se kaamyabi hogi aur azab e qabar se najaat mileygi ye saheeh jawabaat isi ko naseeb ho'nge jisne duniya ki zindagi mein khaalis islam par amal kiya ho. Aur agar iske bar-khilaf amal hua

to zahir hai ke jawabab bhi khilaf ho'nge. Aisee soorat mein azab e qabar qiyaamat tak hota rahega. Iske baad roz e mehshar aaega to waha'n sab ke sab jamaa ho'nge har ek apne amal ke mutabiq sazaa-jazaa paaega.

Us waqt koi kisi ke kaam naa aaega, albatta amal e saaleh (ba-mojib⁶ Quran o Hadees) najaat ka zariya hoga. Irshad e Nabawi ﷺ hai (roz e mehshar) main apne hauz (kausar) par sabse pehle poho'nchungi, jo mere paas se guzreyga wo is hauz ka paani piye ga aur jisne paani pee liya wo kabhi pyaasa naa hoga. Kuch log mere pas aae'ngey, jin ko main pehchaanta hu'nga aur wo bhi mujhe pehchaantey ho'nge, inko mere paas aane se rok diya jaaega, main kahu'nga ye mere ummati hain. To mujhse kaha jaaega: Aap nahi jaantey ke aapke baad un logo'n ne kya kya nai nai baate'n deen mein nikaali thee'n, to main kahu'nga سحقا سحقا لمن غير بعدى doori ho, doori ho, yaane aisey logo'n ko main apne paas se dhutkaar du'nga. ⁷

Aur ek doosri riwayat ka khulasa ye hai ke hashar ke roz tamaam log milkar Hazrat Adam ﷺ ke paas haazir hokar kahe'nge ke Aap Allah Ta'ala ke paas hamari sifaarish keejiye. Wo kahe'nge ke main Allah Ta'ala ke saamne jaane se darta hu'n, tumhari sifarish karne ko taiyaar nahi hu'n. Tum sab falaa'n falaa'n ke paas jao. To phir tamaam log Hazrat Nuh ﷺ o Hazrat Ibrahim ﷺ o Hazrat Musa ﷺ o Hazrat Isa ﷺ ke paas jaae'nge. Wo sabke sab yehi kahe'nge ke Allah Ta'ala ke saamne jaane se ham darte hain aur ham is layaq nahi hain ke tumhari sifaarish kare'n. Tum sab aakhri Nabi Muhammad ﷺ ke paas jao. Chunache aakhir mein Hazrat Muhammad ﷺ ke paas haazir ho'nge to aap sifarish karne par aamada hokar darbaar e khudawandi ke muqam e Mahmood mein sajda rez ho'nge aur dua kare'nge Allah ki ijaazat se shafaa-at karke Jannat mein poh'nchaae'nge. ⁸

In riwayaat se saaf zaahir hai ke aab e kausar aur shafaa-at e Rasool ﷺ un logo'n ko hi naseeb hogi jinho'n ne aapki farmabardaari karte karte aakhri saa'ns chodi hogi.

Ghaur karo! Jab Allah Ta'ala ke makhsoos paeghambaro'n se kisi ki sifarish naa ho saki to phir hamse ummati ka kya shumaar, kis gintee mein, gharz ke sirf hamare Nabi e Mohtaram Hazrat Muhammad ﷺ hi sifaarshi ho'nge. Lehaza islam khaalis yehi hai ke ham muttabe rasool ho'n Quran o Hadees par amal kare'n isme deen o duniya aur aakhirat ki bhalai hai. Taqleed e shakhsi ki nisbat ba lihaaz e sunnwaari mazeed tafseel ye hai ke saatwee'n o aathwee'n sadee mein taqleed ka daur taraqqi par raha. Choo'nke salateen ki pushtpanaai thi, nawwe'n sadee ki ibtedaa mein Sultan Farah bin Barqooq ne Makkah Moazzaama baitullah shareef ke ehaata mein musalla ibraahimi ke alaawa 4 musalle Hanafi, Maaliki, Shafai, Hambali mazhab ke naam se qaaem kar diye. Halaa'nke ibtedaa e islam se naww'en sadee tak sirf ek hi musalla ibrahimi tha, is tarha ye nae 4 musalle ba-zor Sultan islam mein dakhil kiye gae.

Ye musalle nawwee'n sadee se terhowee'n sadee tak barqaraar rahe, muqallideen apne apne musalle par mansoob shuda aqaaed ke imam ke saath namaz adaa karte rahe. Ek musalle ke baad doosre musalle par namaz adaa karne ka intezaam tha.

Chaudwee'n sadee 1343 hijri mein Shah Abdul Aziz baani Saudi Hukumat ne islam mein nae dakhil shuda in chaaro'n musallo'n ko barkhaast karke hasb e saabiq sirf ek Musalla Ibrahimi ko apnye muqam par qaaem rakha, jo ibtedaa e islam se tha. Jo aaj tak hai, isi musalla ibrahimi se jumla namaze'n adaa hoti hain, aaj kal ke hujjaj e ikram se iski tasdeeq ki jaa sakti hai.

Biradaraan e millat! In tamaam waqaaat ki tasreehaat se ye nateeja bar-aamad hota hai ke Quran o Hadees par amal karne waale haq par hain aur ibteda e islam se ab tak is par qaaem o maujood hain, taa-qiyaamat ye jamat baaqi rahegi.

⁶ (T: According to Quran & Hadees)

⁷ Bukhari & Muslim

⁸ Bukhari

Aajkal ke baaz musalmaano ki misaal gumbad mein awaaz lagaane waalo'n ki tarha hai, unki awaal laut kar inpar hi chaspaa'n hoti hai. Wo apne ko qadeem aur doosro'n ko jadeed kehney waale khud jadeed hokar manzar e aam par aage. Goya ilzam aaed karne waale khud apne aap ilzaam ke mustahiq hogae.

Mere Muslim bhaiyo! Musalman hone par ye laazim hota hai ke Quran o Hadees par amal kare'n iske baghair musalman hone ka daawa baatil hai. Ibteda e islam ke musalman ka aur us waqt se lekar aaj tak ke musalman ka aqeeda ek hai. Ye ke Allah ek, Quran ek, Rasool ek, phir aaj ham sab musalmano ko kya hogaya ke islam khaalis Quran o Hadees par amal karke deen o duniya aur aakhirat ki bhalai haasil naa kare'n. Kya aaj islam se doori ki wajah se ham duniya ke masaaeb o mushkilaat se do-chaar nahi hain?

Kya Allah Ta'ala ki rahmat hamse door nahi hai? kya ye naqsha hamare saamne nahi hai? Agar hai to phir kyou'n naa ham apni zindagi ko islami zindagi banae'n. Aaj ke daur mein is baat ki sakht zaroorat hai ke ek doosre par ilzamaat ke darwaazo'n ko band kar de'n. Tang-nazri ko chod de'n, wusat nazri se kaam le'n. Islami taaleem ka taqaaza o maqsad yehi hai ke saare musalman aapas mein bhai bhai bankar rahe'n. Ittehad zindagi basar karke nek aur ek ho jaae'n. Farmaan e khudawandi:

Momineen Aapas Mein Bhai Hain. ⁹

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ.

Ke mutabiq amali zindagi guzaar kar Allah Ta'ala ki nemate'n aur rehmate'n haasil kare'n.

Aagey nafs e mazmoon mein ahed e nabuwwat ﷺ mein hadees likhe jaane ke dalaael o deegar kutub e hadees o kutub e fiqa ki tadween, wilaadat e aimma, o daur e khulafa e rasheden sinn waari aur mukhtasar aimma ki zindagi aur unke aqwaal ki tafsilaat darj hain. Hamari zimmedaari haq baat ko pesh karna hai. Allah Ta'ala taufeeq o hidaayat de. Ameen

Muhammad Ismail Zartargar (rahimahullah)

⁹ Surah Hujarat: 10

Da'aai Ilallah

Allah Ta'ala apne Rasool Muhammad ﷺ ko mukhaatib karke farma raha hai:

Hamne Aapko Tamaam Logo'n Ke Liye Khushkhabriya'n
Sunaane Waala Aur Daraney Waala Banaa Kar Bheja
Hai.¹⁰

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا.

Iske baad Allah Ta'ala ne apne Rassol Muhammad ﷺ ko hukum de raha hai ke aap apni zaban e mubaarak se sab logo'n ko mukhaatib karke elaan kare'n ke

Aye Logo'n Main Tum Sabki Taraf Allah Ka Rasool
Hu'n.¹¹

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا.

Iske baad phir Allah Ta'ala ne apne Rasool ﷺ ko daai ilallah banaate hue farmaya:

Aye Nabi, Hamne Aapko Shaahid Aur Bashaarat Dene
Waala Aur Daraaney Waala Banaakar Bheja. Aap Allah
Ta'ala ki taraf se Da'ai Ilallah Hain Aur Raushan
Chiraagh Hain.¹²

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَدَاعِيًا إِلَى
اللَّهِ يَازِّنِيهِ وَسِرَاجًا مُنِيرًا.

Is elaan ke baad islam mein dakhil hone ke liye insan ko kalma e shahaadat (tauheed) ka iqraar iske saath hi risaalat ka iqraar karna zaroori hota hai. Kalma e shahaadat islam ka pehla rukn hai. Is kalma ka zaban se iqraar karne waala aur dilsey yaqeen rakhney waala musalman kehlaata hai, iske saath hi Allah aur uske rasool ke hukum par amal karne waala imandaar kehlaata hai. Goya amal se kalma shahaadat ki tasdeeq hoti hai. Lehaaza Quran o Hadees par amal karna musalman ki nishani hai.

¹⁰ Surah Saba: 28

¹¹ Surah A'araaf: 158

¹² Surah Ahzaab: 45-46

Quran o Hadees Ki Taareef

Quran: Kitab e ilaahi ko kehte hain, jo lauh e mahfooz se Allah ke hukum se Hazrat Jibraeel عليه السلام farishtey ke zariye wahae se hamare pyare Nabi Aakhiruzzama Khaatim al Mursaleen Rahmatullil A'alameen Hazrat Muhammad ﷺ par waqtan fa-waqtan thoda thoda karke 23 saal ke arsa mein utaara gaya.

Hadees ke lughawi ma'ane "Baat" ke hain

1. Allah Ta'ala ne apne kalaam e paak Quran ko hadees farmaya hai: الله نزل احسن الحديث

Allah Ta'ala Ne Behtareen Kalaam Naazil Kiya Hai.¹³

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ

(Is ayat e kareema mein Quran ko hadees kaha gaya hai)

2.

Pas Allah Ta'ala Aur Uski Ayato'n Ke Badd Ye Kis Baat Par Imaan Laae'nge?¹⁴

فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ

(Is ayat e kareema mein Quran ki ayaat ko hadees kaha gaya hai)

3.

Phir Ab Uske Baad Kis Baat Par Imaan Laae'nge?¹⁵

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

Tashreeh: Allah ki kitab aur uske Rasool ﷺ ke aajaane ke baad bhi ye raah e raast par naa aae to ab kis baat ko maane'nge?

(is ayat e kareema mein Allah ki kitab Quran ko Hadees kaha gaya hai) Allah Ta'ala ne apne Nabi Muhammad ﷺ ki baat ko apne kalaam e paak Quran mein hadees farmaya hai:

Jab Nabi ﷺ Ne Apni Baaz Aurto'n Se Ek Posheeda Baat Kahi.¹⁶

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا

Ba-mojib farmaan e Ilaahi, Quran ka hadees hona aur Nabi e Mohtaram Muhammad ﷺ ki baat ka bhi hadees hona azhar min ash Shams hai.

Istelah e islam mein Nabi e Mohtarm Hazrat Muhammad ﷺ ki baat yaane Qaul, فعل Fe'l, Aur Taqrer ko hadees kehtey hain.

Qaul: Isko kehtey hain, jo Aap ﷺ ne hukum farmaya.

Fe'l فعل: Isko kehtey hain, Jo Aap ﷺ ne amal kiya.

Taqreer: Isko kehtey hain, jo Aap ﷺ ki maujoodgi mein amal paeda hua, aur Aap ﷺ ne sukoot ikhteyar kiya.

Lehaza Quran o Hadees islam ki buniyad hain, iski tasdeeq Allah Ta'ala ka kalaam Quran e Paak karta hai.

¹³ Surah Zumar: 23

¹⁴ Surah Jaasiya: 06

¹⁵ Surah A'araaf: 185

¹⁶ Surah Tehreem: 03

Pehli Sadee

1. Daur e Nabuwwat ﷺ: Hazrat Muhammad ﷺ ki nabuwwat ka ahed e mubaarak Makkah Moazzaama mein 13 saal guzra. Iske baad Makkah Moazzaama se hijrat karke Allah ke hukum se Madina Taiyyaba poho'nche. Us waqt se sinn e hijri ki ibtedaa hui hai. Madina taiyyaba mein nabuwwat ka ahed e mubaarak 10 saal raha.

Is tarha jumla 23 saal daur e nabuwwat ke guzrey, is arsa mein shama e islam ka noor saare aalam mein phaelaa laakho'n ki tadaad mein mushrikeen e arab o ajam Musharraf ba islam hue, ye sabke sab musalman wahee e ilaahi (Quran) o farman e Rasool Hazrat Muhammad ﷺ (hadees) ki itteba karte the. Iske baad Khulafa e Rashideen رضى الله عنهم ka daur taqreeban 30 saal guzra, jiski tafseel darj e zail hai.

Daur e Khulafa e Rashideen رضى الله عنهم:

1.	Hazrat Abu Bakar Siddiq رضى الله عنه ka daur e khilafat 11-13 hijri	2 Saal, 3 Maah, 9 Din
2.	Hazrat Umar Farooq رضى الله عنه ka daur e khilafat 13-23 hijri	10 Saal, 5 Maah, 9 Din
3.	Hazrat Usman e Ghani رضى الله عنه ka daur e khilafat 23-35 hijri	12 Saal
4.	Hazrat Ali رضى الله عنه ka daur e khilafat 35-40 hijri	4 Saal, 9 Maah

Jumla daur e khilafat: 29 Saal, 5 Maah, 13 Din

Is daur ke tamaam musalman sirf wahee e ilaahi (Quran) aur Sunnat e Rasool (Hadees) par amal karte the.

Dar e Sahaba رضى الله عنهم 40-100 hijri, taqreeban 60 saal ka guzra. Is pehli sadee ke aakhri Sahaba Ikram رضى الله عنهم ki tafseel darj e zail ain.

1. Madina Taiyyaba ke sahaba mein Hazrat Suhail bin Sa'ad رضى الله عنه ne baa-ikhtelaf riwayat 88 yaa 91 hijri, 96 saal yaa 100 saal ki umar mein wafaat paai.
2. Basra ke sahaba mein Hazrat Anas bin Maalik رضى الله عنه ne baa-ikhtelaf riwayat 90 yaa 93 hijri, ziyaada se ziyaada 103 saal ki umar mein wafaat paai.
3. Makkah Moazzaama ke sahaba mein Hazrat Abu Tufail Aamir bin Waasla رضى الله عنه sabse aakhri sahaabi the, jinho'n ne 100 ya baa-ikhtelaf riwayat 110 hijri mein wafaat paai. Is tarha pehli sadee hijri ke khatam ke saath hi Sahaba Ikram رضى الله عنهم ka daur khatam hua. Pehli sadee ke ye tamaam musalman Quran o Hadees par amal karte the, islami taaleem ka maa-khaz yehi tha, iske siwa koi doosra naa tha.

Ahed e Nabuwwat Mein Tadween e Hadees Ke Dalaael

Rasool Allah ﷺ ke mubaarak zamaana mein Quran e Majeed ki tarha hadeese'n bhi likhi jaati thee'n, iska badaa ehtemaam o intezaam tha.

1. قیدو العلم Ilm aur Hadees ko likh kar muqeed kar liya karo. ¹⁷
 2. اکتیوا ولا حرج Hadeeso'n ko likho, koi harj nahi. ¹⁸
 3. اکتبو الابی شاه Abu Shah ko meri hadees o khutba likh kar de do. ¹⁹
 4. استعن بيمينك واوما بيده (Aye Abu Raafe'e) Apne daae'n hath se meri hadees likh liya karo. ²⁰
 5. واكتبو الى من يلفظ بالاسلام Kalma-go musalmano ka naam likh kar mujhey do. ²¹
 6. Madina ke yahoodiyo'n ko Saheefa e Aman likhwaa kar diya tha. Rasool Allah ﷺ ne apne aur yahood aur deegar musalmaano ke liye aman naama likhwaa diya. ²²
 7. Hudaibiyya mein sulah naama likhwaaya gaya. ²³
 8. Muhammad ﷺ ne Ali ﷺ ko ek risaala likhwakar diya, jisme Madina ka Haram hona, masaael jaraahaat, oo'nto'n ki umre'n, zameeno'n ke ahkaam, zibah li ghairillah ki hurmat, zameen ki chori par laanat, waledain ko buraa kehne par laanat, bidati ko panah dene par laanat waghaira ke masaael the.
 9. Ali ﷺ farmate hain, ham ne Rasool Allah ﷺ se Quran e Majeed likha hai aur is saheefa yaane hadees ke is risaala ko. ²⁴
 10. Ibne Umar ﷺ famate hain ke Rasool Allah ﷺ ne Kitab us Sadaqah likhwai phir aapka inteqal ho gaya. Ye kitab haakimo'n ke paas rawaana naa ki jaa saki, ke aapke baad Abu Bakar ﷺ ne ispar amal kiya. Phir Abu Bakar ﷺ ke baad Umar ﷺ ne is par amal kiya. Ye kitab Umar ﷺ ke khandaan mein mehfooz rahi. Umar ﷺ ke potey Saalim ﷺ ne ye kitab Imam Zohri ﷺ ko padhne ke liye di, jisey Imam Zohri ﷺ ne yaad kar liya. Iski naqal Khalifa Umar bin A. Aziz ﷺ ne karaai. ²⁵
 11. Muhammad ﷺ ne apne aakhri ahed mein hadees ki ek zakheem kitab jisme tilaawat e Quran e Majeed, namaz, roza, zakat, talaaq, ataaq, qisaas, diyyat aur deegar faraaez o sunan aur kabeera gunaho'n ki tafseel tehreer karwaa ke Umro bin Hazam ﷺ sahaabi ki ma'arefat Yemen waalo'n ke paas bhijwaai thi. ²⁶
- Jamaiyat ke masaael ke lehaz se is kitab ko hadees ki pehli kitab kehna chaahiye jo Muhammad ﷺ ne khud hi likhwaai hai, isi tarha sardaraan e arab, shahaan e a'ajam ko dawat e islam ki tehreere'n bheji thee'n.
12. Harqil baadshah ne Rasool Allah ﷺ ka wo naama e mubaarak mangwaaya jo aapne Wahiya Kalbi ko 6 hijri mein de kar basrah ke haakim ke paas bheja tha, isne wo Harqil ke paas bhijwaaya. ²⁷
 13. Maaz ﷺ ke sahebzaade ka inteqal Madina Munawwara mein goaya, Maaz ﷺ Yemen mein the, unhe'n badaa ranj aur afsos hua to Rasool Allah ﷺ ne Maaz ﷺ ke paas ta'aziyat naama tehreer karwaa kar rawaana farmaya. ²⁸

¹⁷ Haakim: Bayan ul Ilm: V1 P73

¹⁸ Majmua Az Zawaaed: P60

¹⁹ Bukhari & Muslim

²⁰ Tirmizi: 382

²¹ Bukhari: V1 P432

²² Abu Dawood: V2 P25

²³ Bukhari: V1 P372

²⁴ Bukhari

²⁵ Abu Dawood, Mustadrak Haakim: V1 P292

²⁶ Daraqutni, Darmi, Bayhaqi, Musnad Ahmad, Ibne Khuzaima, Ibne Hibban, Muwatta Imam Malik, Sunan Nasai.

²⁷ Bukhari: V1 P4

²⁸ Mustadrak Haakim: V3 P373, Tareekh Khateeb: V3 P89

14. Abu Huraira رضي الله عنه se marwi hai ke Sahaba Ikram رضي الله عنهم mein mujhse ziyaada ahadees e Rasool ﷺ ko riwaayat karne waala koi nahi hai, magar Abdullah bin Umar رضي الله عنه isse mustasna hain. Is liye ke wo hadeeso'n ko likha karte the aur main likhta nahi tha. Sirf zabaani yaad kar liya karta tha.
15. Abu Huraira رضي الله عنه 5376 hadeeso'n ke haafiz the.²⁹
- Hazrat Basheer bin Naheek رضي الله عنه (taabai) se marwi hai ke main Abu Huraira رضي الله عنه se hadeese'n sunta tha to likh liya karta tha. Phir jab maine unse rukhsat hone ka irada kiya to wo kitab lekar unki khidmat mein haazir hua aur padh kar sunaaya phir insey daryaافت kiya ke ye sab wohi hadeese'n hain, jo maine aap se suni hain? Farmaya: Haa'n.³⁰
16. Rasool Allah ﷺ ne marz ul maut mein ahkaam e zarooriya jaise jazeera arab se mushrikeen o yahood ka ikhraaj, wafood ki khaatirdaari, tajheez, jaish e usaama رضي الله عنه, qabar e Nabawi ﷺ ko sajdagaah naa banaaney aur khilafat Abu Bakar رضي الله عنه waghaira umoor tehreer karaaney ke liye qalam o dawaat aur kaaghaz talab farmaya.³¹
- Behre haal is qism ke Nabawi ﷺ noshtey bohut hain, mazmoon ki tawaalat ke khof se mukhtasar pesh kiya gaya hai. Jin se saaf zaahir hai ke Muhammad ﷺ apni zindagi hi mein apni hadeeso'n ko khaas ehtemaam se mauqa ba-mauqa likhwaaya karte the. Chunache, mutaddid Ashaab e Ikraam رضي الله عنهم ne in ahadees ko jamaa o mehfooz kiya, mazeed tafseel darj e zail hai:
17. Ek saheefa "Saadeqa" ke naam se mashoor hai. Jisey Umro bin al A'aas رضي الله عنه ne taiyaar kiya tha, isme 1000 se kuch kam hadees hain, jo musnad Ahmad mein maujood hain.
18. Ek saheefa "Saheeha" ke naam se mashoor hai, jisey Hamam bin Munabba, Abu Huraira رضي الله عنه ke shagird ne taiyaar kiya hai. Iski ahadees bhi Musnad Imam Ahmad mein majood hain. Aur Imam Bukhari o Muslim ne bhi apni kitabo'n mein shamil ki hain. Is majmua ka qalmi nuskha ab tak Damascus o Berlin ki liberariyo'n mein mehfooz hai.
19. Ek saheefa Musnad Abu Huraira رضي الله عنه ke naam se yaad kiya jaata hai. Ismey Abu Huraira رضي الله عنه ki tamaam marwiyaat maujood hain aur uska qalmi nuskha Germany ki liberary mein maujood hai.
20. Ek saheefa Ali رضي الله عنه ke naam se mashoor hai.
21. Hajjatul Wida'a ke khutba ko Rasool Allah ﷺ ke hukum se likha gaya.
22. Ek saheefa Jabir bin Abdullah رضي الله عنه ke naam se mashoor hai, jisey unke 2 shagird Wahab in Munabba aur Salman bin Qais Lashkari ne taiyaar kiya tha.
23. Saheefa Ayesha رضي الله عنها, jisey Umro bin Zubair رضي الله عنه ne taiyaar kiya tha.
24. Ek saheefa Abdullah bin Abbas رضي الله عنه ke naam se mashoor hai. Is silsila mein Saeed bin Hilal riwayat karte hain ke Anas رضي الله عنه ne apna saheefa hame'n dikhlaya aur kaha ke ye ahadees maine Rasool Allah ﷺ se sunee'n aur likh lee'n. Phir maine Rasool Allah ﷺ ko dikhe'n aur Aap ﷺ ne unki tasdeeq bhi farmadi.³²

²⁹ Bukhari & Tirmizi

³⁰ Sunan Daarmi

³¹ Bukhari: V1 P449 & Muslim: V2 P42

³² Tafseelat ke liye dekhe'n Itteba'a Sunnat Ke Masaael by Iqbal Kailani

Doosri Aur Teesri Sadee Hijri

Wilaadat e Aemma Arba'a ﷺ

Naam	Sinn e Wilaadat	Sinn e Wafaat	Umar	Saakin	Tasneef
Imam Abu Hanifa ﷺ	80 Hijri	150 Hijri	70 Saal	Kufa	-----
Imam Maalik ﷺ	93 Hijri	179 Hijri	86 Saal	Madina Munawwara	Muwatta Imam Maalik
Imam Shafai ﷺ	150 Hijri	203 Hijri	54 Saal	Misr, Baghdad	Musnad e Shafai
Imam Ahmad ﷺ	150 Hijri	241 Hijri	77 Saal	Damascus	Musnad Ahmad

Doosri sadee hijri se Aemma Arba'a ka daur shuru hua. Hamare Nabi e Mohtaram ﷺ se tarbiyat yaafta Sahaba Ikraam ﷺ Allah ko pyaarey ho gae. Aae din masaael ki maraajee'at ke liye Sahaba ﷺ ka fuqdaan hogaya. Yaha'n se millat e islamiya ki azmaaesh ka daur shuru hua.

Ab yehi hazraat A apne apne ilaaqa meina waam un naas ke liye marje'e rushd o hidaayat bahey hue the. In hazraat ke paas koi mas-ala aata to Quran o Hadees pesh karte yaa apni raae o qiyaas se kaam letey aur Allah se dartye hue ye elaan karte ke اذا صح الحديث فهو مذهبي ke Saheeh Hadees Hi Mera Mazhab Hai.

1. Imam Abu Hanifa ﷺ ne Kufa mein zindagi guzari, jaha'n ka siyaasi shiraaza muntashir tha. Wo Maqtal e Hussain ﷺ raha, Ahle Tashe'e ka markaz tha, waha'n Imam e Mausooof ko bohoot kam ahadees haasil huee'n. Jiski wajah se ziyaada tar masaael wo raae o qiyaas se hal karte the. Aur saath hi ye hidaayat detey ke ياااني نبي ؤ كرهيم ﷺ ki hadees ke muqaabil meri baat radd kardo.
2. Imam Maalik ﷺ ne shaher e Madina Munawwara mein zindagi guzaar kar hattal maqdood Nabi e Kareem ﷺ ki ahadees ko jamaa kiya aur apni kitab ka naam "Muwatta" rakha, jiski wajah se masaael mein unki raae bohoot kam milti hai.
3. Imam Shafai ﷺ ka pehla daur basra mein aur doosra daur misr mein guzra, hattal maqdood unho'n ne Nabi e Kareem ﷺ ki ahadees ko apni kitab mein jamaa kiya aur inka naam "Musnad e Shafai" rakha.
4. Imam Ahmad bin Hambal ﷺ bhi jamaa hadees mein mashghool rahe, Ahadees e Nabawi ﷺ ka bohoot saa hissa unke hath aaya, apni kitab ka naam "Musnad Ahmad" rakha. Imam Mausooof ke saare masaael raae o qiyaas se beniyaaaz hain.

Ba-haisiyat e majmooi, ye daur Aemma Arba'a bhi taqwa ke lehaaz se Quran o Hadees ki maraajee'at ka tha. Agar kisi Imam ki jaanib se koi raae qaaem hoti to wo aarzi rehti. Hadees e Rasool ﷺ ke miltey hi barkhast ho jaati.

Aqwaal e Aimmah Arba'a

Allah Ta'ala rehmate'n naazil farmae tamaam imamo'n par, ke unho'n ne kitni haq baate'n kahee'n hain.

Aqwaal Imam Abu Hanifa Noman bin Saabit

1. Imam Abu Hanifa رحمته الله famate hain:

- a. Ke Mere Qaul Par Fatwa Dena Haraam Hai, Jab Tak Meri Baat Ki Daleel Maloom Naa Ho.³³
- b. Jab Mera Qaul Quran Ke Khilaf Ho To Isey Chod-do. Logo'n Ne Poocha Jab Aapka Qaul Hadees Ke Khilaf Ho? Farmaya Us Waqt Bhi Chod-do. Phir Poocha Sahaba رضي الله عنهم Ke Farmaan Ke Khilaf Ho To? Kaha Tab Bhi Chod-do.³⁴
- c. Jab Dekho Kere Hamare Qaul Quran o Hadees Ke Khilaf Hain To Quran o Hadees Par Amal Karo, Aur Hamare Aqwaal Ko Diwaar Par De Maaro.³⁵
- d. Imam Abu Hanifa رحمته الله ka ye qaul aab e zar se likhne ke layaq hai, farmatye hain: Saheeh Hadees Hi Mera Mazhab Hai.³⁶ Jo Hadees Se Saabit Ho Sar Aankho'n Par Hai.³⁷
- a. Meri Taqleed Naa Karna Aur Naa Maalik رحمته الله Ki Aur Naa Kisi Aur Ki Taqleed Karna Aur Ahkaam e Deen Waha'n Se Lena Jaha'n Se Inho'n Ne Liye Hain, Yaane Quran o Hadees Se.³⁸

In aqwaal se ye baat roz e raushan ki tarha saaf zaahir hai ke Imam Abu Hanifa رحمته الله ka aqeeda mazhab e Quran o Hadees hai. Jo mas-ala Saheeh Hadees se saabit ho wo qaabil e amal hai. Iske alaawa farmaya ke meri taqleed naa karna aur naa hi baghair daleel ke meri baato'n ko maanna, sirf Quran o Hadees par amal karna. Imam Mausooof ne kitni haq baat kahi hai. Allah Ta'ala unki qabar ko noor se bhar de. Ameen.

Aqwaal Imam Maalik bin Anas

2. Imam Maalik رحمته الله farmate hain:

- b. Duniya mein koi shakhs aisa nahi ke jiski baaz baate'n durust aur baaz ghalat naa ho'n. Phir Iski Durust Baate'n Leli Jaati Hain Aur Ghalat Radd Kardi Jaati Hain, Siwaa e Muhammad ﷺ Ke, Unki Tamaam Baate'n Saheeh o Durust Aur Maan Hi Leney Ke Layaq Hain. Ek Baat Bhi Saari Zindagi Chodney Ke Qaabil Nahi.³⁹
- c. Main Sirf Ek Insan Hoon. Kabhi Meri Baat Durust Hoti Hai Aur Kabhi Ghalat, To Tum Meri Is Baat Ko Jo Quran o Hadees Ke Mutaabiq Ho, Le Liya Karo Aur Is Baat Ko Jo Iske Khilaf Ho Chod diya Karo (Yaane Meri Jaamid⁴⁰ Taqleed Mat Karo)⁴¹
- d. Pas Tum Meri Raae Par Baghaur Nazar Karo Aur Agar Wo Quran o Sunnat Ke Muafiq Ho, To Qubool Karo Aur Jab Khilaf Dekho to Tark Kardo.⁴²

³³ Mizan by Sha'araani; Aqd al Jaiyyid: P70

³⁴ Aqd al Jaiyyid: 53

³⁵ Mizan by Sha'araani, Aqd al Jaiyyid: P53

³⁶ Aqd al Jaiyyid

³⁷ Zafar al Maani

³⁸ Tohfa al Ziya Fee Bayan al Abraa

³⁹ Aqd al Jaiyyid: P70

⁴⁰ Jamaa Hua, Thos, Patthar, Be His o Harkat (T: andhee taqleed)

⁴¹ Jalab al Munfa'ah: 74

⁴² Al Jame'e by Ibne Abdul Barr: V2 P32

Aqwaal Imam Muhammad bin Idrees Shafai

3. Imam Shafai رحمہ اللہ ne farmaya:

- e. Jab Main Koi Mas-ala Kahu'n Aur Rasool Allah ﷺ Ne Mere Qaul Ke Khilaf Kaha Ho to Jo Mas-ala Hadees Se Saabit Ho, Wohi Ooola Hai, Pas Meri Taqleed Mat Karo. ⁴³
- a. Jab Saheeh Hadees Mil Jaae (jaano ke) Mera Mazhab Wohi Hai Aur Jab Mere Kalaam Ko Hadees Ke Mukhalif Dekho To (khabardar) Hadees Par Amal Karo Aur Mere Kalaam Ko Diwaar Par De Maaro. ⁴⁴
- b. Imam Shafai رحمہ اللہ ne apni taqleed aur ghair ki taqleed se mana kiya hai. ⁴⁵

Aqwaal Imam Ahmad bin Hambal

4. Imam Ahmad bin Hambal رحمہ اللہ ne farmaya:

- a. Hargiz naa Meri Taqleed Karna Aur Naa Imam Maalik رحمہ اللہ Ki Aur Naa Imam Shafai رحمہ اللہ Ki Aur Naa Imam Auzaai رحمہ اللہ Ki Aur Naa Imam Soori رحمہ اللہ Ki. Jaha'n Se Ye Tamaam Deen Ke Ahkaam o Masaael Letey The, TumBhi Waheen (Quran o Hadees) Se Hi Lena. ⁴⁶
- b. Kisi Ko Allah Aur Uske Rasool Ke Saath Kalaam Ki Gunjaaesh Nahi Hai. ⁴⁷

In chaaro'n mohtaram imamo'n ke aqwaal se ye baat saaf zaahir hoti hai ke unho'n ne Rasool Allah ﷺ ki hadees ke mutabiq ما انا عليه واصحابي ka raasta ikhteyar karne ka hukum farmaya. Ye sab ke sab Quran o Hadees par amal karte the. Yehi inka mazhab tha, in chaaro'n buzurgo'n ne apni taqleed se mana'a kiya aur kisi ne bhi ilaaheda mazhab apne naam se mansoob karke murattab nahi kiya. Nabi e Kareem ﷺ ne farmaya sab se behtar ahle zamaana merey hain, phir wo jo unke baad waale hain, apne zamaana ke baad 2 zamaano ka zikar kiya. ⁴⁸

Allama Ibne Hajar رحمہ اللہ farmate hain Tabey Taabaeen 220 baras tak zinda rahe. Unke zamaane mein bhi kisi khaas shakhs ki taqleed o khaas shakhs ka mazhab kisi kaa naa tha. Mohtaram Aamma ke shagirdo'n ne baaz masaael mein ikhtelaf kiya hai. Is liye ke wo muqallid naa the. ⁴⁹

Allama Sanad bin A'ataan رحمہ اللہ tehreer farmate hain ke Sahaba رضي الله عنهم ke zamane mein kisi kahas shakhs ke naam ka mazhab naa tha, jiski taqleed ki jaati ho. Behrehaal Quroon e Salaasa mein taqleed ka wujood naa tha.

⁴³ Aqd al Jaiyyid: P54

⁴⁴ Aqd al Jaiyyid: 70

⁴⁵ Aqd al Jaiyyid

⁴⁶ Aqd al Jaiyyid: 70

⁴⁷ Aqd al Jaiyyid

⁴⁸ Bukhari

⁴⁹ Fathul Baari: Paara 14 Baab Fazaael Ashaab an Nabi ﷺ

Naam Mohaddis	Wilaadat	Wafaat	Umar	Saakin	Kutub e Hadees
Abu Muhammad Abdullah bin A. Rahman Fazal ر.ه.ه.	180 Hijri	255 Hijri	74 Saal	Samarqand	Sunan Daarmi
Abu Abdullah Muhammad bin Ismail Bukhari ر.ه.ه.	194 Hijri	256 Hijri	62 Saal	Bukhara	Saheeh Bukhari
Abu Dawood Sulaiman bin Asha'at ر.ه.ه.	202 Hijri	275 Hijri	73 Saal	Basrah	Sunan Abu Dawood
Abul Hasan Muslim bin al Hajja ر.ه.ه.	204 Hijri	261 Hijri	57 Saal	Nishapur	Saheeh Muslim
Abu Isa Muhammad bin Isa bin Soorah at Tirmizi ر.ه.ه.	209 Hijri	279 Hijri	70 Saal	Khorasaan Tirmiz	Jaame Tirmizi
Abu Abdullah Muhammad bin Yazeed bin Majah Rabai"i ر.ه.ه.	209 Hijri	273 Hijri	64 Saal	Iraq	Sunan Ibne Majah
Abu A. Rahman bin Ahmad Bin Shuaib ر.ه.ه.	215 Hijri	303 Hijri	88 Saal	Qazween Khorasan	Sunan Nasai
Abu Hasan bin Ali bin Umar ر.ه.ه.	305 Hijri	385 Hijri	80 Saal	Bayhaqi Nishapur	Bayhaqi
Shaikh Waliuddin Muhammad bin Abdullah Khateeb ر.ه.ه.	435 Hijri	516 Hijri	80 Saal	Maroo Tibriz	Mishkat

Mashoor kubut e ahadees darj ki gai, unke alaawa kai kutub ahadees likhi gai hain.

Aqwaal Shaikh Abdul Qadir Jilaani

Shaikh A. Qadir Jilaani ر.ه.ه. ki wilaadat 470 hijri aur wafaat 561 hijri, umar 91 saal, saakin Baghdad, tasaneef: Ghuniyatut Talebeen, Fathul Ghaib, Fathur Rabbani.

Shaikh A. Qadir Jilaani ر.ه.ه. ne apne kitab Fathul Ghaib mein kitni zabardast naseehat o hidaayat farmai hai, mulaaheza ho.

“Quran o Hadees ko apna imam banalo aur ghaur o fikr ke saath inka mutalea kar liya karo, idhar udhar ki bahes o takrar aur hirs o hawas ki baato’n mein naa pha’ns jaao. Sirf Kitabullah aur Sunnat e Rasool ﷺ par amal karo aur ye haqeeqat samajh lo ke Quran ke alaawa hamare paas amal ke qaabil koi kitab nahi aur Muhammad ﷺ ke siwa hamara koi rehbar nahi, jiski ham tabedaari kare’n. Kabhi Quran o Hadees ke daere se baahar naa ho jaana aur naa khwahis e nafsani aur aghwaa e shaitaani tumhe’n seedhey raaste se bhatkaa de’ngi. Yaad rakho insan AuliyaAllah ke darja par bhi Kitabullah o Sunnat e Rasool Allah ﷺ par amal karne se hi poho’nch sakta hai”.⁵⁰

⁵⁰ Fathul Ghaib

Taqleed e Shakhsi Ki Taareef

1. Muqallid ki daleel iske mujtahid (Imam) ka qaul hai. Naa wo khud tehqeeq kar sakta hai aur naa apne imam ki tehqeeq par ghaur kar sakta hai. ⁵¹
2. Taqleed kehtey hain Ghair e Nabi (Imam o Mujtahid) ke qaul ko baghair iski daleel jaane maan lena. ⁵²
3. Mulla Ali Qaari Hanafi رحمۃ اللہ علیہ farmate hain. Ghair e Nabi (Imam) ke qaul ko baghair daleel maanna taqleed hai. ⁵³
4. Muqallid ki daleel sirf iske imam ka qaul hi hai. Muqallid sirf yehi kahey ke mas-ala ka hukum yehi hai. Kyounke mere imam ki raae yehi hai aur jo raae mere imam ki ho mere nazdeek saheeh hai. ⁵⁴
5. Imam ka qaul, Muqallid ki daleel. ⁵⁵
6. Sirf Imam ke qaul par amal kiya jaae aur isi ke mutaabiq fatwa diya jaae. ⁵⁶

Taqleed ka matlab ye hai ke muqallid jis imam ki taqleed kar raha hai, wo sirf is imam ke qaul par hi chaley. Tehqeeq karna, daleel chaahna taqleed ko tod dena hai. Ba-alfaaz e deegar, taqleed ibaat hui, ghair e nabi ki baato'n ko baghair daleel sharai Quran o Hadees sharai haisiyat se maan lena aur amal karna.

⁵¹ Musallam as Suboot, Mujtabaai

⁵² Jawaame ul Jawaame

⁵³ Sharah Qaseeda al Maali

⁵⁴ Tauzeeh Talweeh

⁵⁵ Tauzeeh Talweeh

⁵⁶ Durrey Mukhtaar: V1

Chauthi Sadee

Taqleed e shakhsi ki ibteda chauthi sadee mein hui.⁵⁷ Tazkiratul Huffaz P202 mein hai ke Rasool e Kareem ﷺ se lekar teeno zamaano, khair ul quroon tak taqleed ka wujood hi na tha. Khair ul quroon ke baad taqleed ka wujood paaya jaata hai. Chauthi sadee taa chatthi (6th) sadee tak isi tarha taqleed ka silsila raha.

Sinn e wari ka lehaaz karte hue kutub e fiqa ki ibteda ko pesh kiya jaa raha hai.

Naam Kitab	Sinn e Tasneef	Naam Kitab	Sinn e Tasneef
1. Qudoori (Fiqa ki pehli kitab)	428 Hijri	15. Khulaasa Kaidaani	9th Hijri
2. Hidaaya (Fiqa ki motabar kitab)	593 Hijri	16. Heeliya	9th Hijri
3. Fataawa Qaazi Khan	6th Hijri	17. Bahrur Raaeq	10th Hijri
4. Fataawa al Waahiya	6th Hijri	18. Ghuniya	10th Hijri
5. Muniya al Musalla	7th Hijri	19. Tanweer ul Absaar	10th Hijri
6. Quniya	7th Hijri	20. Zakheera al Uqba	10th Hijri
7. Kanz ud Daqaaeq	710 Hijri	21. Durrey Mukhtaar	1011 Hijri
8. Sharah Wiqaaya	745 Hijri	22. Fataawa Khairiya	11th Hijri
9. Nihaaya	8th Hijri	23. Fataawa Alamgiri	1118 Hijri
10. Inaaya	8th Hijri	24. Maala BadMu	1225 Hijri
11. Tahaawi	8th Hijri	25. Behishti Zewar	1225 Hijri
12. Jaame ar Rumooz	8th Hijri	26. Maraaqi al Falaah	13th Hijri
13. Fathul Qadeer	9th Hijri	27. Umdatur Raaya	13th Hijri
14. Bazaaziya	9th Hijri		

Mazkoora mashoor kutub e fiqa ke alaawa fiqa ki kai kitabe'n likhee'n gaeen. Jinhe'n ba-khof e tawaalat darj nahi kiya gaya.

⁵⁷ Elaam al Muwaqqeen: V1 P222

Saatwee Sadee

Saatwee'n Sadee hijri mein pehli martaba 4 qaazi (nisbat e aimma) muqarrar kiye gae aur rafta rafta muqallideen ki tadaad badhti gai aur salateen ka mailaan bhi taqleed hi ki taraf hogaya. Har ek baadshah apne khayal ka qaazi muqarrar karta gaya aur har ek firqa apne apne mazhab ko farogh deta gaya. Nez ek doosre ko maghloob o zer karne ki tadbeere'n karne laga. Bilaa aakhir Shah Baibars⁵⁸ ne 665 hijri Misr o Qaahera mein 4 mazaahib ke 4 qaazi Hanafi, Maaliki, Shafai, Hambali muqarrar kiye. Yehi tareeqa jaari ho gaya, sarkaari taur par 4 mazaahib ko barhaq tasleem kar liya gaya. Is tarha bazor salateen ye noo-ejaad mazaahib islam mein dakhil kiye gae.

Deen e Haq RaaChaa Mazhab Saa Khatnad Rukhna Dar Deen Nabi ﷺ Indaa Khantad

Ek deen e islam ke 4 tukde kar diye gae, ye nisbat e aimma o nisbat e mazhab satwee'n sadee se shuru hui. Athwee'n sadee bhi isi haal mein guzri.

Nawwee Sadee

4 musalle baitullah shareef mein (nisbat e aimma) qaaem kiye gae, chunache awaael 9th sadee mein Charaaksa⁵⁹ ke Sultan Farha bin Barqooq⁶⁰ ne baitullah shareef ke ehaata mein musalla ibrahimi ke alaawa ye noo-ejaad 4 musalle mausooma Hanafi, Maaiki, Shafai, Hambali qaaem kar diye. Iske baad in chaaro'n musallo'n ka maamla dakhil e deen samjha jaane laga. Allama Shawkani farmate hain ke is zamane ke ahle ilm ne iski shadeed mukhalifat ki. ⁶¹

Ye noo-ejaz chaaro'n musalle 9th sadee se 13 sadee tak baraabar qaaem rahe.

Chaudhwee Sadee

Chaaro'n musalle (nisbat aimma) barkhast kiye gae.

Baitullah shareef mein Aimma Arba'a ke mausooma noo-ejaad musallo'n ko baani e saudi hukumat Shah A. Aziz ne 1343 hijri mein barkhast karke sirf ek musalla ibrahimi qadeem ko jo ibtedaa e islam se tha. Hasb e saabiq barqaraar rakha. Jo ab tak maujood hai, isi musalle se hi tamaam namaze'n adaa hoti hain.

Hamne buniyadi taur par sinn-waari tafseel ke saath har noiyyat se awaam un naas ko agaah kiya hai. is haqgoi se waqif hone ke baad insan ki baat to ye hain ke Quran o Hadees par amal karne ko laazim pakde'n. Kyou'nke aakhirat ki najaat ka dar o madaar isi par mauqaf hai. Har shoba e hayaat mein Allah ka hukum kya hai aur Nabi ﷺ ka hukum kya hai aur amal kya hai? isko malhooz rakh kar amal kare'n. Is tarha ka amal Jannat ki taraf le jaata hai. Aakhir kaar ek din Jannat mein dakhil ho jaaoge.

⁵⁸ (T: Al Malik az Zaahir Rukun ad Deen Baibar al Banduqdaari 4th Sultan of Mamlum Bahri Dynasty in Egypt)

⁵⁹ (T: Circassians – Northwest caucasian ethenic group)

⁶⁰ (T: Al Malik az Zaahir Saifuddin Barquq, 1st Sultan of Mamluk Burji Dynasty in Egypt)

⁶¹ Al Irshad: P85

Laahe Amal

Rasool Allah ﷺ Ki Zindagi Tumharey Liye Ek Umdah Aur Mukammal Namoon Hai. ⁶²

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.

Basharte ke Allah Ta'ala aur qiyaamat ke din par imaan ho.

Itteba e Rasool Allah ﷺ ki Quran e Kareem mein baar baar taakeed aai hai.

Jisne Rasool Allah ﷺ Ki Ataa-at Ki, Dar-haqeeqat Usne Allah Ki Ataa-at Ki. ⁶³

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ.

Is farman e aali shaan se Rasool Allah ﷺ ki farmabardaari ko Allah Ta'ala ne apni farmabardaari farmakar hamaari zindagi ki rehnumaai farmai hai. Ye Allah Ta'ala ka ehstaan e azeem hai. Is ehstaan ka ham jis qadar shukar adaa kare'n, kam hai.

Qasam Hai Terey Rabb Ki Ye Momin Nahi Ho Sakte Jab Tak Ye Tujhe Aapas Ke Jhagde Mein Haakim Naa Banaae'n Aur Phir Jo Hukum Tum Lagaado Isse Aazarda Naa Ho'n. Balke Poorey Taur Par Usey Maan Le'n. ⁶⁴

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُخَرِّمُوا فِيكُمُ النَّارَ شَجَرًا بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا.

Aye Imaan Waalo, Islam Mein Poorey Ke Poorey Daakhil ho Jaao Aur Shaitaan Ki Paerwee Mat Karo, Kyou'nke Wo Tumhara Khulaa Dushman Hai. ⁶⁵

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ.

Agar Tum Allah Se Mohabbat Rakhte Ho To Meri Itteba Karo, Allah Tumse Mohabbat Karega Aur Tumhare Gunah Maaf Kardega Allah Bakhshney Waala Maherbaan Hai. ⁶⁶

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ.

Aye Imaan Waalo, Farmabardaari Karo Allah Ta'ala Ki Aur Farmabardaari Karo Rasool Allah ﷺ Ki Aur Tum Mein Se Ikhteyar Waalo'n Ki, Phir Agar Kisi Cheez Mein Ikhtelaf Karo To Usey Lautao Allah Ta'ala Ki Taraf Aur Rasool Ki Taraf. Agar Tumhe'n Allah Ta'ala Par Aur Qiyaamat Ke Din Par Imaan Hai. ⁶⁷

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُوْبِ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ.

Ataa-at Karo Allah Ki Aur Rasool Ki, Mat Jhagdo Aapas Mein, Pas Sust Ho Jaaoge Aur Ukhad Jaaegi Hawaa Tumhari. ⁶⁸

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ.

Aye Imaan Waalo! Allah Aur Uske Rasool ﷺ Ki Ataa-at Karo Aur Apne Amaal Ko Barbaad Naa Karo. ⁶⁹

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ.

⁶² Surah Ahzab:21

⁶³ Surah Nisa: 80

⁶⁴ Surah Nisa: 65

⁶⁵ Surah Baqara: 208

⁶⁶ Surah Aale Imran: 31

⁶⁷ Surah Nisa: 59

⁶⁸ Surah Anfal: 46

⁶⁹ Surah Muhammad: 33

Irshad e Nabawi ﷺ Hadees

1. Tum mein se koi shakhs us waqt tak momin nahi ho sakta, jab tak main isky nazdeek iske waledain aur ulaad aur tamaam logo'n se ziyaada mehboob naa ho jaau'n. ⁷⁰
2. Jisne meri sunnat se mohabbat ki, goya usne mujhse mohabbat ki aur jisne mujhse mohabbat ki wo mere saath Jannat mein hoga. ⁷¹
3. Jo meri sunnat se roo-gardani karega wo mujhse nahi (yaane meri ummat mein uska shumaar na hoga).⁷²
4. Main tum mein 2 cheeze'n chode jaa raha hu'n, jab tak tum in dono ko mazbooti se thaamey rahogey, hargiz gumrah naa hoge. Wo (2 cheeze'n) Allah ki kitaab aur uske Rasool ﷺ ki sunnat hain.⁷³
5. Meri ummat ke saare log Jannat mein jaa'e'nge siwaae un logo'n ke jinho'n ne inkaar kiya. Sahaba Ikram رضي الله عنهم ne arz kiya Yaa Rasool Allah ﷺ, inkaar kisne kiya. Aap ﷺ ne farmaya jisne meri ataa-at ki wo Jannat mein dakhil hoga aur jisne meri naa-farmani ki, usne inkaar kiya. ⁷⁴

Lehaaza Quran o Hadees par amal ke siwaa doosra raasta nahi.

In dalaael se saaf zaahir hai ke musalmaan ki ibtedaa aur intehaa yehi Quran o Hadees hai.

⁷⁰ Bukhari: Kitab ul Imaan

⁷¹ Tirmizi; Mishkat: P56

⁷² Bukhari & Muslim

⁷³ Muwatta Imam Maalik; Mishkat: P58

⁷⁴ Bukhari

Hamaara Watan Jannat Hai

Hamaara watan Jannat hai, jo hameshgi waala rahmat ka muqam hai.

Allah Ta'ala ne Adam ﷺ ko banaa kar inka muqam rahaaesh Jannat qaraar diya aur Adam ﷺ ki peeth se unki aulaad nikaali (yaane qiyaamat tak paeda hone waali roohe'n) khud unhi ko inka gawah banaadiya. Jab Allah Ta'ala ne sawal kiya ke kya main tumhara parwarish karne waala nahi hu'n? to sabne jawab diya ke beshak tu hamara Rabb hai.

Aur tamaam malaaeka waghaira ko hukum e Rabbani hua ke Adam ﷺ ko sajda kare'n. Is hukum ki farmabardaari tamaam malaaeka ne ki. Sirf shaitan ne nafarmani ki. Jiski wajah se wo laanati aur raaendah dargaah e ilaahi hua aur Jannat senikaala gaya. Shaitan azal se hi insan ka khula dushman hai. Isi shaitan ne Adam ﷺ ko Allah Ta'ala ke hukum ki khilaf warzi par bhadkaaya, jo Adam ﷺ se Allah ke hukum ki nafarmaani hui. Is binaa par Adam ﷺ ko unke paedaeshi watan Jannat se zameen par utaara gaya. Kuch muddat ke baad wo tauba o isteghfaar karke Allah Ta'ala ki farmabardaari ke saath zindagi guzaar kar is duniya e faani se apne watan rukhsat hue. Is lehaz se hamara asli watan Jannat hai.

Mere azeez bhaiyyo! Ham aakhri Nabi Muhammad ﷺ ke ummati hain aur khair e ummat ke laqab waale hain aur hamara asli watan Jannat hai. To kya ye tamanna nahi hai ke ham apne watan Jannat ko wapas jaaen?

Jawab sabka ek hi hoga. Ye ke beshak ham apne watan Jannat mein jaane ke arzumand hain. To mere bhaiyyo! Main ye arz karu'nga ke ba-mojib farman e ilaahi:

Usi Ki Paerwee Karo Jo Tumhari Taraf Tumharey Rabb
Ki Jaanib Se Utaara Gaya Hai, Uske Siwaa Aur
Rafeeqo'n Ki Ta'abedaari Mein Naa Lag Jaana. ⁷⁵

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ

Isse saaf zaahir hai ke ham Quran o Hadees par amal karke seedha raasta tae karte hue is daar e faani se apne asli watan Jannat ko wapas ho jaaen.

Is ayat e kareema ki raushni mein kisi ko ye haq haasil nahi hota ke Quran o Hadees ko chodkar kisi ummati ki paerwee kare. Agar koi aisee khilafwarzi karta hai to wo apne asli watan Jannat ke rastey se bhatak kar dozakh ki taraf chala jaata hai Allah Ta'ala ke naa-farmano'n o mushriko'n ka thikaana dozakh hai, jo daaemi azaab ka muqam hai.

Biradaraan e Millat! Sanjeedgi se ghaur o fikr karo ke muqam e paedaesh aarzi o faani duniya ke watan se insan ko kis qadar mohabbat hoti hai. Iska andaaza usi waqt hota hai, jabke insan apne watan se door doosre muqam par kai saal zindagi guzarney ke baad apne watan waapas aata hai. To isko kitni khushee hoti hai. Halaa'nke ye khushi aarzi faani duniya ke watan ki hai.

Aye Allah ke bando'n! Daaemi khushi ka muqam Jannat hai, uske liye Allah aur uske Rasool ﷺ ki farmabardaari karte hue is duniya e faani se apne asli watan Jannat ki taraf rukhsat ho jao.

⁷⁵ Surah Araaf: 03

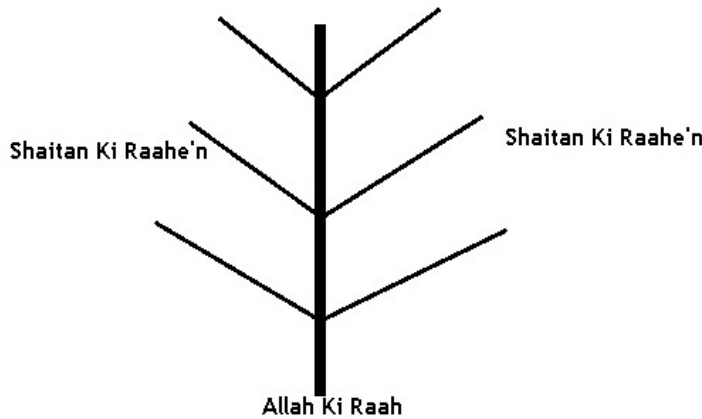
Raah e Jannat

1. Abdullah bin Masood رضي الله عنه riwayat karte hue kehte hain ke Rasool Allah ﷺ ne hamare liye ek (seedhi) lakeer kheenchi. Phir farmaya ye raah Allah ki hai. Phir Aap ﷺ ne (seedhe) khat⁷⁶ ke daae'n baae'n chand (thirchey) khat kheenchey aur farmaya ye raahe'n hain in mein har raah par shaitan hai jo pukaarta hai is raah ki taraf. Phir Aap ﷺ ne Quran ki ye ayat padhi.

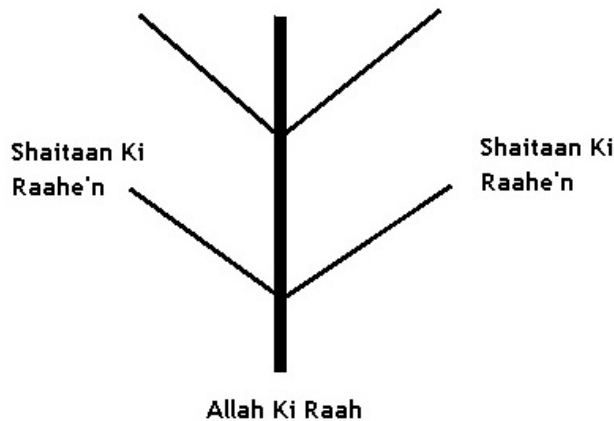
Aur Tehqeeq Ye Hai Raah Meri, Seedhi Pas Paerwee
Karo Iski Aur Doosre Raasto'n Ki Pariwee Naa Karo.⁷⁷

وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ

Wo naqsha is tarha hai.⁷⁸



2. Hazrat Jabir رضي الله عنه se riwayat hai kehtey hain ke ham Rasool Allah ﷺ ki khidmat mein baithe huey the. Aap ﷺ ne ek seedhi lakeer kheenchi, phir 2 lakeere'n (tirchi) iske daahiney aur 2 lakeere'n (tirchi) iske baae'n kheenchee'n. Phir darmiyan (seedhi) lakeer par hath rakh kar farmaya, ye Allah ki raah hai. (baaqi raahe'n Allah ki nahi).⁷⁹ wo naqsha is tarha hai.



In dono hadeeso'n o shaklo'n ka matlab ek hi hai, Rasool Allah ﷺ ne darmiyaani seedhi lakeer ko Allah ki raah kaha hai.

⁷⁶ T: Line

⁷⁷ Surah Anaam: 153

⁷⁸ Musnad Ahmad; Sunan Nasai; Sunan Daarmi

⁷⁹ Ibne Majah

Allah Ta'ala Quran e Kareem mein farmata hai:

Rasool Allah ﷺ Ki Ataa-at Allah Ki Ataa-at Hai. ⁸⁰

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ.

Is ayat e kareema ki raah ka inkeshaf ho raha hai ke Rasool Allah ﷺ ki pariwee karna, unke naqsh e qadam par chalna, goya Allah ki raah par chalna hai. Is tarha se Allah ke Rasool ﷺ ke qaul o fe'l فعل ki raah taa qiyaamat raah e amal hai. Jo har namuna zindagi Quran o Hadees ka mazhar hai. Isse saaf zaahir hai ke Quran o Hadees raah e Jannat hai, unhi par amal kareky Jannat mein dakhil ho jaae'n.

Biradaraan e Millat! Quran o Hadees par amal maqsad e zindagi hona chaahiye, choo'nke ye duniya mohlat ka muqam hai, isko ek roz chodna hai. Is liye zindagi ke tamaam manaazil Kitab o Sunnat ke mutabiq tae karte hue aakhri saans chodna hi kaamyabi ki manzil hai. Wo aakhri manzil Jannat hai.

Maslak e Sunnat Pe Aye Saalik Chala Jaa Be Dhadak

Jannatul Firdaus Ko Seedhi Gai Hai Ye Sadak

Paegham e Ilaahi

Aye Imaan Waalo'n Apne Aapko Aur Apne Ahl o Ayaal
Ko Dozakh Ki Aag Se Bachaao. ⁸¹

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا.

Roz e qiyaamat iski baaz purs hogi, is najaat ke liye islami taaleem o tarbiyat se apne ahl o ayaal ko waaqif karaake baa-amal bananey ki koshish kare'n. Ye sadar khandaan ki bohut ahem zimmedaari hai, hidayat dena Allah Ta'ala ke ikhteyar mein hai.

Paegham e Rasool ﷺ

Rasool Allah ﷺ ne farmaya ke baap apni aulaad ko jo kuch deta hai, isme sabse behtar atiya iski acchi taaleem o tarbiyat hai. ⁸²

Tashreeh: Waledain ka behtar atiya aulaad ki saheeh taaleem o tarbiyat hai, islam ne baccho'n ki taaleem o tarbiyat ke silsila mein bohut hi taakeedi hukum diya hai. Is hadees ke ma'ane ye nahi ke koi atiya hi naa diya jaae. Jaaedaad o wirsey mein naa chodi jaae. Balke awwaliyat aur sabse ziyaada ehmiyat taaleem o tarbiyat ko di jaae.

⁸⁰ Surah Nisa: 80

⁸¹ Surah Tehreem: 06

⁸² Tirmizi; Mishkat

Apne Amaal Ko Zaaya Naa Karo

Kaafir o musalman ke amal mein taqaabul ke silsile mein ek baat arz kar dena zaroor samajhta hu'n, wo ye ke aakhirat ka inkaar karne waala kafir kitna bhi nek kaam kare, isko ukhrawi sawab nahi milta. Balke duniya mein kuch naseeb ho jaata hai, bar-khilaf iske aakhirat ka iqraar karne waala musalman agar Quran o Hadees ke mutabiq amal naa kare to iska koi nek kaam khwah kitna hi behtar ho wo Allah Ta'ala ke paas qaabil e qubool nahi hota aur naa hi isko Jannat naseeb hoti hai.

Mere Azeez Bhaiyyo! Ab bhi waqt hai, zindagi ko ghaneemat jaane'n aur pani be-raah rawee ka eteraaf kareky Allah Ta'ala se maghfirat ki dua kare'n. Iski rahmat se naa-umeed naa ho jaae'n. Wo tauba qubool karne waala hai aur tauba karne waalo'n se abhot khush hota hai. Lehaaza tauba o astaghfaar karne mein jaldi kare'n. Kahee'n aisa naa hoke sooraj bajaae mashriq ke maghrib ki taraf se tuloo ho jaae. Jab aisa hoga to us waqt tauba ka darwaza band ho jaaega. Ye baat khoob yaad rakho ke wo din qiyaamat ka hoga, jab achhaanak waaqe hoga. Iska ilm kisi ko nahi hai, is din yaha'n jaisa karokey waisa paaoge. Zarrah Zarrah ka hisaab hoga, iske mutabiq jazaa aur sazaa hogi.

Ye duniya daar ul amal hai, is liye khair e ummat ka fareeza hai ke islam khaalis, paegham ilaahi aur paegham e Rasool Allah ﷺ ke zariye amr bil maaroof o nahi a'anil munkar ke zariye awaam un naas ko taa-qiyaamat aagaah karte rahe'n.

Meri zimmedaari haq baat ko pesh karna hai. وما علينا الا البلاغ

Ab baargah e Rabbul Izzat mein dua karta hu'n ke! Aye dilo'n ke pherne waale tamaam musalman bhaiyo'n ke dilo'n ko apne khaalis deen e islam par amal karne ki taraf maael karde aur hidaayat naseeb farma. Ameen Summa Ameen

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ يَا أَرْحَمَ الرَّاحِمِينَ

Tauheed Mein Shirk Ki Milaawat

Kare Ghair Gar Buth Ki Pooja To Kaafir	Jo Thehraae Beta Khuda Ka To Kaafir
Jhuke Aag Par Behre Sajda To Kaafir	Kawaakab Mein Maane Karishma To Kaafir
Magar Momino'n Par Kushaada Hain Raahe'n	Parastish Kare'n Shauq Se Jiski Chaahe'n
Nabi Ko Jo Chaahe'n Khuda Kar Dikhaae'n	Imamo'n Ka Rutbaa Nabi Se Badhaae'n
Mazaaro'n Pe Din Raat Nazre'n Chadhaae'n	Shaheedo'n Se Jaa Jaa Ke Maa'nghey'n Duaae'n
Naa Tauheed Mein Kuch Khalal Isse Aae	Naa Islam Bigde Naa Imaan Jaae
Wo Deen Jissey Tauheed Phailee Jaha'n Mein	Hua Jalwa Gar Haq Zameen o Zamaa'n Mein
Rahaa Shirk Baaqi Naa Wahem o Gumaa'n Mein	Wo Badlaa Gaya Aake Hindustaan Mein
Hamesha Se Islam Tha Jispey Naazaa'n	Wo Daulat Bhi Kho Baithe Aakhir Musalmaan ⁸³

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Transliterator of the book [to roman English]: **Rehan Syed Barey**

Translitrators Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with "T:". All translations have been taken from *Jaame Feroz ul Lughaat (latest edition)*. If you find anything which might make this transliteration even better then please inform mein @ rehan.hse@live.com having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful. For more books in Roman, please click the link below.

https://archive.org/details/@rehan_syed_barey

Dua-go,

Rehan Syed Barey

15th Shaban 1493 - 01st May 2018

Ar Riyadh, Saudi Arabia

⁸³ Maulana Altaaf Hussain Haali رَحْمَةُ اللهِ عَلَيْهِ